The Christian Century

PUBLISHED WEEKLY

Conscience and the Crisis
An Editorial

When Advice Is Too Late
By an American Mother

What About the Brannan Plan?
By James D. Wyker

Church and State—A Review
By W. E. Garrison

MAY 10, 1950

In This Issue

JAMES D. WYKER

is an ordained minister of the Disciples of Christ who served for 11 years as pastor of the North Jackson, Ohio, Federated Church. This is one of the best known rural churches in the nation. He has also been in charge of education and organization for the Farm Bureau of Logan County, Ohio, and since 1948 has served as director of the Christian Rural Overseas Program (CROP) for the state of Ohio. Starting in 1951 he will become director of rural church extension at the Bible College, Columbia, Mo.

AN AMERICAN MOTHER

writes on the problems involved in marriages of Protestants with Catholics as she has experienced them in her own family. This was submitted as a signed article, but after receiving a suggestion from the editors the author agreed, for personal reasons, to have it printed anonymously.

ANSON PHELPS STOKES

whose 3-volume *magnum opus* on the church and state issue is reviewed in this issue, was secretary of Yale University from 1899 to 1921 and canon of the Washington cathedral from 1924 to 1939.

Next Week

Fifth article in the series on "Great Churches of America." This article will deal with the church selected by our poll of ministers as most deserving of study in a city of medium size in the southeastern portion of the country.

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The Christian Century

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Coming Events

May 3-24. Colored Methodist Episcopal Church General Conference, Kansas City, Mo.
May 7-14. National Family Week.
May 8-11. Conference on the Church and War, Detroit.
May 8-12. Southern Baptist Convention, Chicago.
May 9-11. Fourth Wisconsin Pastors' Conference, Madison.
May 9-19. Churchmen's Washington Seminar (General; Adults) (joint sponsorship), Washington, D.C.
May 9-12. American Lutheran Church, Illinois District, Convention, Indianapolis.
May 10-14. American Friends Service Committee Institute of International Relations, Kansas City, Mo.
May 13-14. Virginia Statewide Methodist Student Movement Conference, Natural Bridge Hotel; Mack Stokes, speaker.
May 14. Festival of the Christian Home.
May 14. Rural Life Sunday.
May 14. Chicago Sunday Evening Club; George A. Buttrick, speaker.
May 15. National Lutheran Council Workshop for Publicity, Des Moines.
May 15-18. General Association of Regular Baptist Churches 19th Annual Conference, Buffalo.
May 18. Presbyterian Church, U.S.A., General Assembly, Cincinnati.
May 19-24. Reformed Church in America General Assembly, Buck Hill Falls, Pa.
May 22-26. Northern Baptist Convention, Boston.
May 29-30. Mid-Century Conference for Peace, Chicago.
June 7-11. Augustana Lutheran Church 91st Annual Convention, Washington, D. C.
June 2-3. Retreat for Denominational and Interdenominational Secretaries on Race Relations, Seabury House, Greenwich, Conn.
June 7-18. American Friends Service Committee Institute of International Relations, Friends University, Wichita, Kan.
June 8. Presbyterian Church, U.S., General Assembly, Harrisonburg, Va.
June 8-12. American Friends Service Committee Institute of International Relations, San Antonio, Tex.
June 9-11. Conference for Formation of World Organization for Brotherhood, Paris, France.
June 12-18. Congregational Christian Student Conference, Lake Geneva, Wis.
June 12-July 21. Fifth Annual Summer Seminar on Pastoral Care, Augustana Hospital, Chicago.
June 13-14. American Association of Theological Schools meeting, Columbus, Ohio.
June 13-18. Church of the Brethren General Assembly, Grand Rapids, Mich.
June 13-18. United Evangelical Lutheran Church 54th Annual Convention, Hutchinson, Minn.
June 13-19. National Council of Women's Organizations of the Presbyterian Church, U.S.A., Ocean Grove, N.J.
June 14-18. Finnish Suomi Synod 61st Annual Convention, Ishpeming, Mich.
June 14-18. Lutheran Free Church 54th Annual Convention, Minneapolis.
June 14-20. United Presbyterian Church of North America General Assembly, New Concord, Ohio.
June 19-30. Lutheran Church—Missouri Synod Triennial Convention, Milwaukee.
June 20-26. Evangelical and Reformed Church General Synod, Cleveland, Ohio.
June 22-25. Congregational Christian Churches General Council, Cleveland, Ohio.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVII CHICAGO, MAY 10, 1950 NUMBER 19

EDITORIAL

SOMETHING happened in California on April 24 which may become a landmark in U. S. jurisprudence. Three judges of the state court of appeals handed down a unanimous verdict setting aside a state law because they held it to be in conflict with the Charter of the United Nations. That charter, they declared, since it has the status of a treaty between the United States and its fellow signatories, under the federal Constitution "has now become the supreme law of the land." The California law set aside on this basis makes it impossible for aliens ineligible for citizenship (a term now applicable to few except Japanese) to own land in that state. This, said the California district court of appeals, division 2, is "in direct conflict with the plain terms of the Charter. . . . The alien land law must therefore yield to the treaty as the superior authority." Sei Fujii, who had been denied the right to own land by the courts of Los Angeles county, must be given that right. This verdict will probably be appealed to the California supreme court, and perhaps beyond that tribunal to the federal courts. In time it may reach the U. S. Supreme Court, and it would be extremely valuable to discover what that court would say about the principle laid down by the California jurists. Whatever the future fate of Sei Fujii's suit, by this decision in the state court of appeals it has already taken on historical importance. The fact that a document which represents an international concern for fair dealing and equality of opportunity has been the means of setting aside a state law which grew out of racial discrimination is an event to note and ponder. The effort to modify the intransigent sovereignty of states by the discovery and cultivation of a larger authority seems, most of the time, to make no perceptible progress. The California decision shows otherwise.

Court Holds U.N. Charter Supreme

Constitutional Theory and Practical Politics

UNDER the Constitution of the United States the civilian is supposed to control the military man, and expenditures in the military budget are supposed to be decided by a Congress expressing the public will. How far the actuality is from the theory was suggested by three developments at Washington which happened in a single week. The first came when the House of Representatives, in a Congress supposed to be all-out for economy, added $237 million to a veterans' hospital program already totaling more than a billion. This it did in the face of the President's refusal to ask for the money and the statement of the head of the Veterans' Administration that if the money were appropriated and the 16,000 additional beds proposed secured, it could not find the doctors and nurses who would be required. It hasn't been able to obtain enough to staff the beds it already has—and at present only 110,000 of the already authorized 147,000 beds are being used. (Only 50,000 by battle veterans.) Why, then, did such an outlay, unwanted by the Veterans' Administration, go through the House with a whoop? Answer: Legion pressure. The second incident occurred when Secretary Johnson went into a secret huddle with the House appropriations committee and, in a single afternoon, without lifting the veil of secrecy, the committee added $350 million to the defense budget. What for? Planes, it is said, but no definite information is available. And on the same day Congressman Vinson, powerful chairman of the House armed forces committee, announced that he had changed his mind and is now for a two-year extension of the draft. Why? A few vague words about the unsettled world situation, but no real explanation. The public can shrug off the vote for unneeded VA hospitals as another illustration of its inability to protect the taxpayer from the veterans' lobby. It can read into the sudden boosting of the defense budget and the switch to continued peacetime conscription what meanings seem most plausible. But all three incidents demonstrated that where military policy and military budgets are concerned, the constitutional theory of an informed and imperial public will has become just that—a theory.

Budenz Puts Administration On the Defensive

SENATOR McCARTHY'S charges that the state department is honeycombed with Communists and fellow travelers and that U.S. policy on China has been molded by these Red agents, have not yet been proved. But the administration has plainly been put on the defensive, and to that extent Senator McCarthy and his Republican colleagues have accomplished their purpose. It is not pleasant to see the secretary of state and the President of the United States forced to make two such speeches as they recently delivered on almost succeeding days. Mr. Acheson, after telling the country's newspaper editors that "there is no need for anyone to be on the defensive about the department of state," went on the defensive, castigating the McCarthy attacks as a "filthy business" and "a mad and vicious operation." President

Truman denied that there was a single Communist or disloyal person left in government service, and denounced "sensational accusations based on gossip, hearsay or hunch." It wasn't Senator McCarthy who thus put the administration on the defensive, but the administration itself. That is to say, the reason why the testimony of Louis Budenz before the Senate subcommittee, which pinned a Communist label on Owen Lattimore, did so much damage was that Budenz had been the government's star witness in the trial of the eleven Communist leaders in New York. If his testimony had been dependable in that case, how could it be brushed aside as unreliable in this? The administration, by building Budenz up as its first authority on the inside proceedings of the Communist party, had placed itself, when he made the Lattimore charges, in an almost intolerable dilemma. Mr. Acheson must go to London this week for the vital talks with the British and French foreign ministers knowing how vulnerable his position has become. What it all means is that the precious, the indispensable element seeping out of U.S. foreign policy is confidence. Without confidence in its own position, no matter what military or economic strength the administration can command, it has no real strength for the tests of international action.

Backwash of Revolution In Indonesia

AMERICANS should not be disturbed too much by recent occurrences in Indonesia. What is happening there is exactly what everyone familiar with the negotiations of the last few years expected. It is remarkable that the situation is as stable as it is. Most of the difficulties are traceable to short-sighted postwar Dutch colonial policy, backed by our state department for three years. The United States finally abandoned its support, but the damage had been done. Our acquiescence in the failure of the Linggadjati Agreement had already brought about the fall of the liberal, pro-Western government of Soetan Sjahrir. We helped negotiate the Renville Agreement which drove Batak-Christian Amir Sjarifoeddin from the premiership and into the fold of the Communists. His more conservative successor, Mohammed Hatta, has done well. His decisive stand and quick action crushed the Communist rebellion of 1948. His willingness to compromise—and forgive—made possible the Dutch-sponsored round table conference at the Hague last summer. Indonesia emerged from that conference with far less than complete freedom. It was to be a "sovereign" state *under* the Dutch crown. The Indonesian republicans were forced to recognize the existence of puppet states set up following Dutch "police action," a large part of the cost of which they had to agree to pay. The status of New Guinea was left to be settled later. The most hopeful outcome of the parley was an indication of genuine good will on the part of the Dutch. With great difficulty and real statesmanship, Hatta convinced all but the most extreme and fanatical elements that Indonesia should accept the round table accord. The extremist he can eventually bring under control. More difficult to handle are the unconverted Dutch and their sympathizers, many of them on the Indonesian payroll, who continue to block the government at every turn. They are part of the reason why the government has taken action to get rid of the puppet states, Trojan horses of the former rulers. Dutch propagandists in America, still surprisingly active, have raised the cry that the Indonesian government has acted contrary to the will of the people. More likely, popular pressure forced the government to an action it would have preferred to postpone. Time is running out in southeast Asia. The state department should urgently request the Dutch to forego propaganda campaigns—and Westerling affairs—in the interest of preserving this area for democracy.

Chinese Nationalists Lose Hainan

JUST WHEN the chorus was beginning to swell that the Chinese Nationalists, driven to precarious island footholds off the mainland, had been purified and revived by that experience, they proceeded to lose Hainan island in a way which showed all the old weaknesses still rampant. First it was announced from Chiang Kai-shek's headquarters on Formosa that the Communists were attempting to invade Hainan. Then it was stated that the invasion had been blown to bits by bombing from the air. Then it was admitted that the Reds had gained a foothold, but this was described as too small to be held. Then a complete and annihilating victory over the invaders was announced. Then, suddenly, it was admitted that the Communists had overrun the island and that the Nationalist generals had fled leaving their troops at the mercy of the invaders. When foreign correspondents could get their dispatches out without censorship, they stated that Hainan's capital had been abandoned by the Nationalists without firing a shot. The *New York Times* reported that 100,000 defending troops had been overrun in less than a week by 40,000 invaders, and that the fleeing Nationalist generals headed for French Indo-China (not Formosa) blaming their defeat on Chiang's refusal to send reinforcements because of his jealousy of the growing popularity of the Hainan commanders. The defeat, in other words, showed that all the old unreliability and inner weakness in the Nationalist ranks, which brought disaster on the mainland, is still there. Yet agitation goes on in Washington to send more money and arms to Formosa, and Wellington Koo, Chiang's ambassador, said in a speech immediately after the Hainan debacle that such help sent to the Nationalists now would buy time for those fighting communism in other Oriental countries to build up their strength. The loss of Hainan, and especially the manner in which it was lost, shows how empty that argument is.

Foreign Missions Conference Joins National Council

THE DECISION of the Foreign Missions Conference of North America to join the National Council of Churches of Christ demonstrated the growth of the conception of the organic unity of the church. The April 25 vote taken at the special meeting in Philadelphia was 76 to 7, with three abstentions. This reversed a vote taken a year ago, when a resolution favoring merger was defeated by

51 to 63. When the merger is completed, there will be 44 denominations affiliated with the foreign missions division of the National Council. They represent denominations with a membership of over 32 million. Several other smaller denominations are expected to affiliate later. The Southern Baptist Convention is the largest of the churches whose mission boards are not expected to affiliate, at least soon. The decision of the Foreign Missions Conference is, we believe, right and necessary, even though it appears to be costly. The appearance is more apparent than real. The denominations which are prepared to confront the missionary task cooperatively are all found among the 44. The remainder have deprived themselves of the opportunity of sending their missionary leaders as delegates to an annual conference. The disruption of this fellowship is regrettable, and efforts should be continued to find a basis on which it can be restored. But the mission boards which enter into the foreign missions division of the National Council will be immensely strengthened. Their presence there will mean that all planning of the cooperative work of the churches will include foreign missions as an integral and organic part of the Christian enterprise. This is important now, and its significance will grow as the area of cooperation widens, as it must. The action of the Foreign Missions Conference makes it the last of the eight major interchurch agencies of American Protestantism to join the National Council, which will be formally launched at Cleveland on November 28.

For They Sow The Wind . . .

IN RAPID fire order events are adding to the intensity and confusion of the situation in the Near East. The latest is the annexation of Arab Palestine by Hashemite Jordan. King Abdullah attempted to give the appearance of respectability to the affair by conducting parliamentary elections in both Palestine and Jordan. In view of recent difficulties in forming a cabinet, the haste with which parliament was convened and the near unanimity of the vote for incorporation indicates that this is another bit of the old king's unsavory skulduggery. Reactions to the move were varied. Other Arabs condemned it. Israeli leftists harshly criticized Abdullah, but official government comment was uncharacteristically mild. With haste reminiscent of that of the United States in recognizing Israel, Britain recognized the annexation. It would be hazardous to risk a guess as to what all this finally adds up to, but some immediate effects seem clear. Abdullah has become a still worse insurance risk. The United Nations has been presented another *fait accompli*. The internationalization of Jerusalem becomes impossible short of the use of armed force. A new breach has been made in Arab unity by flouting recent Arab League decisions. The Palestinian Arabs are no nearer a solution of their manifold problems. And a great temptation has been offered the Israeli. Jewish extremists have long claimed their right to all the territory of both Palestine and Transjordan. The Israeli government has made no such claims, but only recently Premier Ben Gurion estimated the future population of Israel at 2.5 million—this when the present area must largely rely on philanthrophy to take care of half that many! Now the slightest border incident could be a signal for renewed hostility and an excuse for conquest of the entire Jordanian kingdom. The Arab Legion, even if strengthened by reenforcements from other Arab countries in the improbable event that they could forget their differences, is no match for the Israeli army, well equipped by tax-free American contributions and by formerly friendly Communist nations. These latter may now be able to renew their assistance in view of Russia's apparent abandonment of her attempts to get friends and influence Arabs. The full nature of the Soviet's new line in the Near East, signalized by abandonment of former support for the internationalizing of Jerusalem, would be another hazardous guess, but it is safe to say that Abdullah's annexation has greatly improved Moscow's chances for eventual success.

Conscience and the Crisis

IF MAN'S NECESSITY is God's opportunity, then the hour seems to have arrived for a historic display of divine initiative. Whether or when this takes place is of course not for us to determine. But we can contribute something by refusing any longer to pretend that we know "the answer," by acknowledging humbly that we are in great trouble, by falling back on the eternal in penitence and hope. We can contribute something more by joining in simple faith with others in like need to gain a wisdom not our own by pooling our admitted ignorance, by drawing upon the divine power which is made perfect only in those who are utterly convinced of their individual and collective weakness.

The Conference on the Church and War which meets in Detroit this week is coming together, we hope and believe, in a spirit of this kind. It is expected to bring to Central Methodist Church in the automobile city something like 500 members of American Protestant churches. These delegates are not required to represent the official life of their denominations. They do represent peace and pacifist groups in many of the Protestant communions, large and small, in the United States and Canada. The meeting will therefore be made up of churchmen who are deeply concerned that in this soul-trying hour the church shall bear a clear and convincing witness to the resources for peace which are found in the gospel of Jesus Christ. They are even more concerned that this shall become to our country not merely information presented with a religious sanction but a living force through its incarnation in dedicated men and women.

We believe that all over America multitudes will take courage from the fact that half a thousand men and women are gathering from all over the nation to try to face the terrible catastrophe which hangs over the modern world in the light of the Christian faith. No terror since the Black Death swept medieval Europe in the fourteenth century has equaled the threat which broods over civilization in the twentieth. In the recent war, which was fought almost to its final day without atomic weapons, one estimate places the loss of life at 79 million, over half of the victims being civilians. It puts the number of refugees at 30 million, half of whom have not yet been repatriated.

If another war comes, it is expected that it will begin with an atomic holocaust. If the history of recent wars offers a clew, another conflict may again destroy a tyranny, in one nation or on one side of the fighting front, but once more at the cost of raising up greater and more oppressive despotisms. Since two world wars have prepared the way for the birth and spread of communism over a considerable portion of the earth, it is hardly to be expected that a third will stop this political and social plague.

In this crisis, it is high time that the Christian conscience should speak. The Detroit conference, while it is addressed to the problem of the church and war, offers that conscience the opportunity to find its voice. While the gathering is composed of churchmen, its delegates do not represent their denominations. Primarily they speak for themselves and secondarily for minorities, largely unorganized, within the membership of their churches. This is a good thing, providing the status of the conference is kept clearly in mind. The incapacity of the denominations as such to contribute significantly to peace at this time was clearly demonstrated at the last Cleveland conference. Now it is time for the church to pay attention to a minority within its fellowship.

The Detroit conference may bring a saving and prophetic leadership to the churches, and if it does, it should be welcomed. But the fact that its delegates speak as individuals and that they represent a minority is not in itself sufficient to insure that the conference will flame with prophetic and liberating fire. The Oxford and Amsterdam conferences both recognized that the pacifist position is one which Christians legitimately may derive from the gospel. The latter urged that the churches recognize as their own those who "refuse military service of all kinds, convinced that an absolute witness against war and for peace is for them the will of God, and [who] desire that the church should speak to the same effect." But Amsterdam was not prepared to accept this pacifist position as the only one possible for a Christian, and the reason was not solely that Amsterdam delegates hardened their hearts to obvious truth.

Christian pacifist testimony has been clouded by several factors which the Detroit conference will have to clear up if it speaks the word for which the American churches are waiting. It will have to disentangle its Christian faith from the pacifist's encumbrance with the false optimism of faith in inevitable progress. It must confront more realistically the nature of man as a sinner, prone to yield to the evil his mind tells him to despise, rational but subject to irrational inner compulsions which drive him and his societies to madness and death. It has to free itself from the sterile moralism which makes pacifists trust "strategy" and "method" and "technique," which makes them rely on their own strength through an illusory pragmatism; which corrodes man's spirit with complacency and pride when his salvation can only come through trustful reliance on the grace of God. Finally, the conference should recognize that shooting war is organically related to cold war, to trade war and to the whole depersonalized and nihilist violence of industrialized society, and that peace will not come until pacifists and all the rest of us learn to take the whole gospel of Christ, and not merely his proscription of killing, seriously.

This does not mean that the Christian whose acceptance of the lordship of Christ impels him to renounce war is inescapably bound to these failures which have weakened the pacifist movement in the church life of this and other countries. He can show that the power which made the early Christian church a faithful mirror to the Roman empire of the love of Christ can still transform the lives of those who commit themselves to it without reservation. He can demonstrate in his own life that evil can find forgiveness and a strength not its own through the grace of God in Jesus Christ. Through him the Holy Spirit can mightily move, transforming the church, changing the world. But it will not be through him alone and it will not be because he alone is competent to speak the word of life. Certainly it will not be because he has "the answer" to the problem of avoiding war.

The Detroit conference is a promising venture because it is dealing with the issues we are discussing on a deeper level than has any similar meeting during the past generation. The study materials prepared as a basis for the meeting's discussions include a careful analysis of the theological basis for Christian pacifism. This attempts to meet the problems raised by neo-orthodoxy on the one hand and the rise of the ecumenical movement on the other. Another discussion deals with the New Testament. It is concerned not only with what the New Testament says but with what it would mean to try to apply its teachings in contemporary society.

This is constructive. It represents a wholesome recognition on the part of deeply concerned Christians that the road to peace begins with steps which must be taken to relate faith to practice within their own fellowship. The pacifist wing can make several invaluable contributions to the peace movement. One of these is to challenge the totalitarian conception, present in America as well as in other countries, that the state must be accepted as the sovereign object of absolute loyalty. This belief can lead only to disaster. But it can only be countered by an affirmation in life and teaching of the sovereignty of God. We see no meaning in most of what was called war resistance by pacifists who "did not oppose the government" during the recent conflict. But we believe that Christian faith can and should produce, among other results, a body of men and women who witness with their lives to the conviction that there is one loving God over all, whose worship demands open defiance of the false divinities of modern nationalism.

Second, it is the historic mission of the Christian pacifist movement to stand for the solidarity of the Christian fellowship throughout the world without regard to war, political rivalries, racial, class or other distinctions. This mission has a firm foundation in history. The early Christian church was composed of people who renounced, often at the cost of their lives, the worship of the Roman emperor or of other self-styled deities. Before the time of Constantine, the church blessed no war and its members died rather than kill. Pacifists must still insist that the burden of proof rests on the church when it departs from the example of its own early centuries. Their influence on the thought of the American churches is illustrated by the differences between the actions of the churches in the First and Second World Wars. In the first "preachers presented arms" and the church attempted to place Christ in khaki.

In the second few ministers blessed war and there was general agreement with the statement that "the church is not at war."

A third major aspect of the Christian pacifist mission is to witness in deed and word to the Christian ministry of reconciliation not only with reference to war but in the whole of life. The personal and organizational disintegration which accompanied the efforts of some conscientious objectors in the recent past to do nothing but resist war revealed the spiritual weakness of a philosophy of negation. On the other hand, the fact that during the past year more than 40,000 people worked for weeks and often months to rebuild the shattered towns of Europe, to cross racial and class lines in Christian service in work camps in America, in Mexico and Japan indicates that the possibilities of healing and reunion have only begun to be explored. This ministry of reconciliation can and should be widely extended.

It will be noted that these three points do not offer a quick and easy formula for peace in our time. This is not because the Christian gospel as understood by pacifists lacks ultimate relevance to the political decisions which must be made, but because the spiritual vitality of the church, including its pacifist element, is at a low ebb. The first responsibility of the Detroit conference is to accept this as a fact and begin much farther upstream than most of its members would like to do. If it does that, if it recognizes its weakness and its essential incapacity, it may be endowed with the moral and spiritual power of which the entire Christian community now stands in such tremendous need.

How to Preach a Sermon

EDITOR THE CHRISTIAN CENTURY:

SIR: Are you interested in sermons? I thought not. So I will go right ahead.

Yesterday I met the Pastor of Saint-John's-by-the-Gas-Station, strangely enough at the gas station, where he was having a flat fixed. So he had plenty of time to wind a finger into my button hole. There was nothing flat about his face. It illuminated the landscape like an aurora borealis.

"I have just discovered," he said, "a preacher with the all time high batting average. He had everything. I'm taking some lessons from him on hitting the ball, and if I can only connect with a few, I'll bet even the mahogany pews in St. John's will come alive and jump up and down."

"For Pete's sake," I asked, "who is he? Saint Chrysostom?"

"No, Chrys was a minor leaguer compared to this boy. He was a literary figure, so you wouldn't know about him. I don't really know his name. He was called the Ancient Mariner. But, O boy, what an eye!"

"Look," he said. "This preacher grabbed an audience.

> It was an Ancient Mariner
> And he stoppeth one of three.

Just stopped him right in his tracks, like that! Got a half-nelson on his crowd right away. Not much use to talk unless you have an audience. He went after it and got it.

"And he aroused interest. It was no ho-hum affair. Violent interest.

> By thy long gray beard and glittering eye,
> Now wherefore stopp'st thou me?

"More than that, he aroused the nice little explosion in the mind that comes from opposition. No soporific platitudes that are accepted in a person's sleep.

> Hold off, unhand me, gray beard loon!

I call that 'audience response,' all right. And more to come:

> He holds him with his glittering eye.

Just like a snake with a helpless bird. Biblical, too, for we are told to be as wise as serpents. This boy knew that the eye is an organ of speech. He didn't go into a trance with his eyes closed, or fix them on a point five miles away, or drop them down into a deep well of manuscript. He turned on the glitter. I'm practicing that glitter.

"Then too, he overcame competition. There was plenty.

> The Wedding Guest here beat his breast
> For he heard the loud bassoon.

You see, that was the strong pull of secularism, just what we are up against. I don't know a more secular instrument than a bassoon, unless it is a saxaphone, which wasn't invented in the Ancient Mariner's day. And he had the stuff of life, drama, action, climax. Get this:

> With my cross bow,
> I shot the albatross. . . .
> And I had done a hellish thing.

"Strong stuff, and right in the first point, too. There was no Pollyanna be-good-and-you'll-be-happy pap. Listen to this:

> The very deep did rot. O Christ!
> That this should ever be!
> Yea, slimy things did crawl with legs
> Upon a slimy sea.

The congregation does not reach for their coats while that is being served.

"He got a personal involvement from his audience, too. He touched the emotions:

> I fear thee, Ancient Mariner.

"The audience was no little bronze Buddha, deaf, dumb and blind.

"He had content, a strong plug for the church:

> To walk together to the church
> And all together pray.

"Did anything happen as a result? Plenty. The audience was stunned, and

> A sadder and a wiser man,
> He rose the morrow morn.

"I think I'll preach next Sunday on St. Paul's shipwreck, with waves fifteen feet high, and maybe a sea serpent cruising around. That ought to wake the dead, even you."

See you in church,

SIMEON STYLITES.

Is the Brannan Plan Worth Trying?

By James D. Wyker

ONE WHO OPERATES a hundred acre farm and is tainted with an all-Republican heritage takes a long time thinking about the administration's proposal to distribute abundance before he tells Mr. Brannan okay. "The problem of abundance would be no problem at all for monkeys in a coconut grove," says one farm leader, "but when humans have a surplus, they fume, fight, destroy a large portion, and then release the scarcity which they have created." The Brannan proposal is a short step forward because it places the extra food on the market instead of hoarding it. Does this plan for the nation's food and farmers threaten us with more or less welfare state than the present farm plan? Which plan is more cumbersome to operate? Who pays the bill and how much? Does everybody benefit or just farmers?

Present Surplus Commodities

The hottest question confronting the department of agriculture today is how to dispose of rotting potatoes, moldy wheat, discolored milk, tainted eggs. Is it good business to pay growers $80 a ton for raisins, then sell the raisins for $30 a ton to hog feeders? Everywhere in the corn belt we see government cribs. Farmers shrug their shoulders and some sneer. They know that some plan must be worked out whereby the hogs can eat the corn, the kids can eat the raisins and the poor man's brood can eat the pork. Government knows that the public detects the utter futility of hoarding more and more decaying surpluses. Many farmers have a quiet yearning to resolve this inconsistency of scarcity in the midst of plenty. They have found an answer for the problem of farm credit and they found a way to get electricity. Now they are engaged in a struggle to prove that farm supplies can be obtained reasonably. Is the Brannan plan that way?

Most farmers recognize that the real problem is not so much overproduction as it is underconsumption, which in turn is the result of maldistribution. Farmers are sometimes provoked by the process whereby manipulators convert surplus into scarcity somewhere between the farm and the consumer. This discontent, along with their discovery of organized strength during the past two decades, assures us that agriculture will have something to say about national food programs. There is general agreement that the agricultural industry will not be dominated by food monopolists in the future. Labor is setting up cooperative purchasing wholesales and the farmers have established cooperative marketing facilities. The next great advance for farmers is to work out a sane, useful, Christian solution for abundance. Mr. Brannan's proposal is worth considering.

Water Level Prices

Mr. Brannan would let food prices seek their own level in a free market where no jacks are used. This would reduce the price to consumers slightly as we have seen during the past three years during which farm prices have dropped over 20 per cent but consumer food prices have dropped less than 5 per cent. Figures indicate that farmers could give away their produce and a fifty-dollar suit of clothes would still cost 44 dollars. They could give away milk and it would still cost 13 cents to deliver empty milk bottles to the consumer's door. Nevertheless, it is logical to believe that the Creator intended that food should be utilized for nutrition rather than for indefinite storage. Mr. Brannan believes that food is a concern of total society, that everyone should have access to it and that everyone should share in the cost of operations. If water level prices bring costs down 5 or 10 per cent to consumers, many families will buy more animal products, insuring their own health and furnishing an outlet for the farmers' excess.

The administration knows that the water level on farm prices dare not drop too low, for such a policy would drive a million or two farmers into bankruptcy and society would have a new army of economic D.P.'s along with as many unused farms. This bankrupt army would drag other segments of our economy down with it and thus create vast depression. It is improbable that low food costs would increase volume of consumption enough to lift farm prices and restore these people to the land. Mr. Brannan thinks that these marginal farmers who could not ride out the threatening economic storm should have income supplement which will maintain them in agriculture. He proposes, therefore, to keep these farmers on the job, first by lowering food prices to the water level and increasing volume of consumption; second, by supplementing at goverment expense the price of farm products enough to bring them up to a level which is determined by an average price for a recent ten-year period.

Many Express Opposition

Opposition to this plan is honestly and fairly offered by some of America's foremost farm leaders, in particular those connected with the American Farm Bureau. There is much speculation as to whether lower food prices would permit such an increase in consumption that farmers would ultimately benefit from larger production demand. Senator Taft says the plan is financially unwieldy. It is questionable whether a drop in food costs would start all retail costs down a few rungs on the price ladder so that the farmer would benefit as a consumer. The proposal is geared directly to the family farm but does not directly aid factory farms. The department of agriculture has not consulted the farm organizations on these or any other aspects of the plan.

Only time can tell whether the dollar cost of abundance will be greater than the dollar cost of scarcity. In his message on March 6 to the convention of the National Farmers Union, Mr. Brannan declared that this nation must learn to live with abundance rather than a shrinking economy, and that any system which forces us to waste what we have produced is doomed. The people won't stand for it. Congress was faced with the mountains of mounting surplus on one hand and an undermined agri-

culture on the other when it asked Mr. Brannan to recommend something which would correct both evils. He thinks his plan has "practical methods for protecting farm returns within a broad policy of organized, sustained and realistic abundance." It is based upon a long-time objective and it covers perishable products such as meat, fluid milk and raw eggs. These are not covered under the present plan.

A free market will bring food costs down a little and abundance will tend to deliver consumers from hamburger loaves and macaroni casseroles. Lower prices will enable the housewife to feed her flock more eggs, milk, raisins, citrus and the like. This will produce better nutrition, better health. "An apple a day keeps the doctor away." That which *scarcity* requires to *get* people well, *surplus* can spend to *keep* people well, in the form of farm payments. The health argument for abundance has a multitude of branches. To what extent would proper feeding preclude our terrific bill for crime? Would adequate food be a preventive as well as a cure for the mentally ill? The bill for malnutrition during the '30's was too great; during the '40's America has learned the economic value of 3,300 calories.

Industrial Food

Would abundance of food lessen the costly economic tension between labor and employers? The present labor scene would not indicate that workers intend to return to a diet of corn bread and beans. In fact very few Americans are ready to return to the old "half-stuffed, half-starved" diet. The war showed industry that good food helps production. The wisest of the "half-stuffed" in America see the English handwriting on our wall. And the 1940's provided industry with an agricultural market for paint, household utilities, electrical gadgets, farm machinery and so forth, which has portrayed the interdependence of labor and farmer so forcefully that they are both beginning to understand mutual dependence. So farmers are interested in well fed workers as one outlet for surpluses, and they become increasingly impatient with the traditional barriers which prevent their product from flowing freely to consumers.

During the past quarter-century both farmers and laborers have created their own organizations. One of their principal functions has been to tell members the truth through their own journals and at conferences. The truth has done two things to the mind of the member. It has created a concern for mutual aid and it has generated some divine discontent with the status quo. Abundant food can well become the foundation for an arm-in-arm relationship between agricultural consumers and industrial consumers in which farmers will have less need for subsidy and workers will have less occasion for unemployment benefits. We should get started now by feeding as much surplus as possible to our workers.

American farmers are besieged each year in some states by an army of relief workers for CROP which is larger than the army of 1950 rural census takers. The church goes to the radio and solicits in phrases like these: "Share your harvest with the refugees," "Ten bushels of wheat put a loaf of bread in a hungry home every day for a year," "One day's milk for the world's orphans." Where is the bottleneck? Why can't our mountains of surplus be airlifted into their valleys of hunger? If we allow food prices to go down to water level, more food will flow through the gates to foreign markets. That is, church relief funds, ERP funds and foreign funds will all purchase additional amounts of our troublesome surplus. This will help the Food and Agricultural Organization do a better job, by allowing U.S.A. food prices to set a more equitable base.

How Much Will Subsidy Cost?

Mr. Brannan should give us more light on how much money it will cost Uncle Sam to foot the bill if we take out all floors and pay the farmer the difference between what he gets and what he should get. Our agricultural economists can figure this question in terms of probable ratios and parities. The administration, through one of its assistant department of agriculture secretaries, stated a few days ago that the dollar cost of the Brannan plan would be large for the first year, until acreage controls are adequately organized and the present surpluses are properly disposed of. After a couple of years the restriction of production would be expected to limit supply to very little more than the nation can consume.

Payments to factory farms would stop at the beginning of the Brannan plan and payment to family-sized farms would be enough to bring the price of their products up to a unit level equal to that of a recent ten-year average. Every reader will quickly ask how much we are paying for the present production and marketing program. How much has Surplus Commodity paid to farmers for the food that is now in storage? Over $4 billion? How much extra have consumers paid because of "jacked up" prices? To what extent have foreign purchases been curtailed because of hunger-blighted economies which our surpluses could have bolstered?

The rest of us must draw our own conclusions on how much we could save by sending our surplus food abroad, instead of armaments. During this third quarter-century we may discover that the cost of food is never as great as the lack of it; that abundance requires less money than scarcity. Maybe Mr. Brannan's plan is the first step toward this discovery. Abundance is a new experience in the world which society must now contemplate, yes, and estimate the cost.

Farmers Have Learned

During the unhaltered "free enterprise" of the 1920's Ohio farmers paid three wheat crops for a binder. Cooperatives have changed that. During the hungry 1930's farmers did more than protest with penny auctions; they cut loose from bankers' ballots and took independent political action whereby they have now provided themselves with a nationwide farm credit structure and with rural electrification. During the surplus 1950's farmers will determine whether they prefer to surrender their food to the gigantic boards of trade in grain, sugar, potatoes and the like, which profit by (scarcity) withholding from consumers and drive farm prices down by putting food through a price bottleneck, or whether they will invite a government agency to become a bottleneck which determines how much food consumers can have and how

many acres a farmer may plant or how many sheep he may grow. (Memories of Agricultural Adjustment Administration!)

Or will farmers work out a program with consumer and government assistance whereby food will be distributed as efficiently and economically as rural electricity? The Brannan plan makes use of local production marketing committees in each county, just as the existing program does. At the outset we must understand that this third choice will be branded by profiteers, who finance the press and radio, as socialistic, and that farmers will once more be required to confirm their constitutional rights in the courts. He who pays the piper will surely choose the tune, and farmers prefer to choose their own tune and to choose their own piper if they are to pay the bill with less production at a lower price.

Christian farmers have a concern about the social consequences of surplus, for they know that this food can be used simply as a commercial product, almost a waste material that drugs the market, or it can be distributed as a substance of Providence whereby a mass Good Samaritan transaction is effected. Production becomes a disgrace and the farmer is debased when citrus is dumped and raisins and milk are fed to hogs. But when government and church utilize surplus food to promote peace, reconciliation and reconstruction, the Christian feels that his farming is not too remote from the motives of the Master when he used food for Kingdom purposes.

The church does not want to administer our surpluses as relief; it wants to clear away the obstructions so that food can flow to consumers as freely and directly as farmers produce their harvests. The church might sharpen our conscience to the point where we recognize farming as stewardship, distribution as trusteeship and consumption as fellowship. If food is holy substance like sacrament, it should make some difference to the church whether the food rots. These standards might help the public, the farm organizations, Christian businessmen and statesmen to decide what they think about the merit of the Brannan plan.

When They're in Love, It's Too Late

By an American Mother

THIS CONVICTION has come all too often to Protestant families in the past few years. Increasing numbers of interfaith marriages where the Protestant signs an antenuptial contract, either with serious intent or with tongue in cheek, cut deep into our family life and disturb our Protestant leadership. I have seen this problem close up.

For over thirty years I have been either a volunteer or a paid worker in a liberal denomination. While in missionary service I met my husband. When he died, leaving me with three adolescent children, I returned to my chosen work. My family was ordinarily cooperative. They liked my job, grumbled only mildly at the restrictions, often lent a hand, attended church and youth groups with varying degrees of loyalty. Today one is married to a liberal Protestant; the others have declared their intention of marrying Catholics.

I am one of hundreds of heart-broken Protestant parents who ask why they do this. Yet our children are amazed at our concern. They are likely to say, "Why, I thought my parents were open-minded! I didn't dream they'd care like this!"

I have tried to analyze this thing and believe I have a partial answer. I'm passing it on, hoping to help parents of a generation not yet in love.

I

We brought our family up in a small city where there were Christian Scientists, Episcopalians, Missouri Synod Lutherans, Seventh-Day Adventists, Mormons, several small evangelical groups and our liberal Community Church. Offhand, Christian unity appeared impossible. But reaction had set in after the abuses of the Ku Klux Klan. In even the most rigid groups there were those who wished for understanding. Our local church was the medium through which I expressed my convictions.

We chose friends from all groups, including the Reformed Synagogue in a nearby city. We said to our children, "People have different ways of worshiping the Creator. A person's church is his way of learning about God. We do not believe as they do but we know they're sincere and we respect them." Our children were interested when their Mormon friends ate no breakfast on Fast Sunday and Catholics went without meat on Friday. Mormons could not be offered coffee since it was against their "Word of Wisdom." Other dietary concessions had to be made to Seventh-Day Adventists. We thought little of it.

The women of the city joined once a year in a Day of Prayer and did many helpful things together. I preached toleration and appreciation—that "One is our Master, even Christ, and all we are brethren." This included other races, also. We sang," Who serves my Father as a son, is surely kin to me." In our home we entertained all races and faiths, yet we were all of one accord and no rift bothered us. My husband had been reared Baptist but leaned toward Unitarianism. I was brought up Presbyterian, had been confirmed an Episcopalian, had gone as a Congregational missionary.

We took our children to church school. Once they had a perfect record for four years. We both taught classes. At home we told Bible stories and sang the great hymns together.

Where did we miss out? If Protestants can answer that, they can do something about the taunt Catholics delight in making—and with some justice—that if Protestants

cared greatly for their religion, they would not readily sign away their rights.

II

Here is my reasoning. I passed on to my children the great idea of one God, worshiped by many people in different ways, revealed to us in Jesus Christ. There was more, but this was basic. Like Don Marquis we could say:

> Not too hot with gross belief
> And not too cold with pride,
> I'll bow me down where my brothers bow
> Humble, but open-eyed.

But I did not impress upon my children that this concept of "freedom of thought" was a trust held by Protestants to be transmitted from generation to generation; that it has a richer meaning to us than to anyone else. I did not explain that in some cases freedom, to the Catholic, means "freedom to accept the Catholic faith," which is to them the Truth. I did not tell my children that, in signing a surrender of their rights to train their children according to their beliefs, they had cast aside a God-given obligation.

I did not think of this. When it hit my door I realized how morally wrong such contracts are. Freedom of belief, like Christianity itself, is always just one generation from dying out—our generation. My children had a duty, but I did not point it out to them until too late.

We should take a page from the Catholic's manual for teaching. He starts when his children are young. He tells them they cannot marry without a dispensation and without guarantees that their faith will not be undermined, that all children will be reared Catholic and that the marriage must conform to Catholic teachings. Even in case of death of the Catholic mate, this holds. Some forms say that if the Protestant parent is unable to teach his children himself, they must be placed under Catholic control. To us this is one-sided, un-American and un-Christian. But the Roman church makes the laws and the Catholic obeys. Why do Protestants give so much more than they receive in return? Why are Catholics more concerned about displeasing their church than Protestants theirs?

III

For one reason, they have a conviction. From tiny children they are taught that the church is the repository of the truth. So they have the truth. No one else has the truth. And however harsh her laws are, the church must be obeyed. Comforting, consoling and inspiring she may be when obeyed but stern and, in the case of marriage, unforgiving if disregarded. Marriage by any other than a priest leads to living in sin. Not all Catholics take this literally, but they recognize church law and hate to take chances.

Catholics have little opportunity to make comparisons. The idea of private judgment is wrong. And they must avoid false worship. All our glorious hymns, all statements and confessions of faith not promulgated by Roman church authorities, the *Book of Common Prayer,* the King James version of the Bible, they must leave alone. To them being liberal means tolerating the beliefs of others, being gracious about differences and not making pests of themselves—all comparatively easy after the Protestant has made all the major concessions.

Catholics are taught to sacrifice. They are told they will be persecuted. Some develop magnificent persecution complexes. Liberal Protestants are not fond of martyrs. We have almost forgotten those who were tied out in the ocean to drown by inches as the tide came in, to secure the rights we now enjoy. Catholics venerate their saints. We almost never mention the heroes of the Reformation. Sometimes we laugh at the strictness of our spiritual ancestors and, to hear us talk, one would think only Puritans, Presbyterians and Anglicans were persecutors—we, their descendents in the faith! I may have been guilty of this myself.

We need not gloss over the reluctance of early Reformers to grant religious freedom to others. They bought their own at a price. That in time they did grant it to all, not because of outward pressure but of inner conviction, is something of which we should be proud. Even children can grasp this if clearly explained. We can teach that, while those first Protestants could not envision nations with universal suffrage, their advancing thought led to this ideal. We must tell them that reading the Bible, once a chained book, is a privilege, bought with fear and agony.

We can tell them that liberty of thought does not mean liberty not to think at all, and freedom does not mean the absence of authority. We have an authority in God, and that is a moral absolute. If Protestants felt they were committing sin when they failed to transmit the best they knew; if they were as convinced that it is as grave an offense to fail in propagating their faith as the Catholic feels when he ignores his, many problems would vanish.

IV

The first move toward reform must be from within. We must overcome our timidity in witnessing for our faith. The organizations which appeal to youth are those which demand commitments. We must study to know what we believe, then pass it on. Protestant youth feel at sea against the dogma of the authoritarian churches. We need not be dogmatic to be inspirational. Let us replace insipid, unworthy generalities with bold statements of conviction. No rigid creed is necessary to proclaim that "God was in Christ, reconciling the world to himself" or that "God is a spirit and they that worship him must worship him in spirit and in truth." We can teach the Bible so that once more its great passages become part of our thinking and speech. We can increase our devotion. These are "firsts."

We can struggle for unity, working with other faiths where possible and appreciating our common heritages. With Catholics we have fifteen hundred years of this, the writings of the early church fathers, the art of the ages. And we can include later great Catholics like Fenelon, St. Vincent de Paul and Father Damien. But we must not forget Protestant principles—the priesthood of all believers, salvation by faith, the right of private judgment, the supreme authority of the Bible. We should tell our children that these are ours against the Mormons' "Restored Gospel" or the Catholic's "Repository of Truth"; that while other faiths have sacraments we cannot share, we

have thoughts which they cannot think. High, holy, noble thoughts, if we will only think them.

We can teach the historic creeds, not as something one must twist one's mind to believe on pain of hell, but as great affirmations of belief. I would not be afraid of repetition. I would present the faith with drama. The Catholic mass often appeals to people who have no comprehension of its significance. We would do well to clothe our worship with "thunder and beauty . . . with music and fire."

I would emphasize church attendance. To the Catholic this is mandatory. But he goes because he thinks something happens at mass and for other spiritual reasons, just as we do, only he goes more regularly. A bit of pressure would not be amiss in Protestantism. The growing congregations in Protestant churches make us hope this reform is on the way.

Above all else we must be less reticent about the vital matters of sin and salvation. Catholics have several good arguments by which they sway Protestants who come under their influence. Their claims to wiping away sin through the confessional have been particularly alluring to those who felt the wrong of war keenly. Young people today are conscious of sin. They have seen much of it. They wish either to do something about it or to ignore it altogether. Churches which stress redemption are the ones which appeal most to our young.

We liberals are reticent about personal sin though our liturgies are filled with confessions and our traditions are based on man's need for oneness with his Creator. We should remind our youth that this peace is theirs likewise if they pay the price such peace demands. We have everything the Catholic has—pardon for sin, health for body and soul, comfort in sorrow, strength for the day, life everlasting. And we have them direct from the Source. Our selves are the only barrier.

V

Finally, it is time we took a strong stand against the marriage laws of the Roman church, stating openly our opposition and why. Of course there will be cries of "bigotry," but that is no justification for taking to cover. The opinions might be mutual, yet we find ourselves very fond of individual Catholics though they classify us as "heretics" and worse. It is likely that after the first shock of having us stand up to them, they would admire our spunk. The many pamphlets written about interfaith marriages should be available to all Protestants. The subject should be constantly discussed and the disadvantages of Protestant-Catholic marriages portrayed.

This should be done with groups beginning to date. When young people are in love, it is too late. Before that time they should know that the Catholic Church exacts, under pressure, a promise that is unfair to ask, wrong to make and difficult to keep. It unites unequally two people who should stand as equals before the law. At the time the yielding party may think little of it. But later, with more sober judgment, he may resent it, even while loving the one for whom the promise was made. When there is friction this helps raise the divorce rate, which is three times higher in marriages between Catholics and Protestants than when the contracting parties are of one faith. We all consider it small to force an unfavorable business deal upon a man when he is in a corner. Being in love is pressure, no matter how the priest denies it.

I can hear someone saying, "Why, I know families with several different religions who live happily. People can do it if they try." True. We all know such households. But if one had to relinquish basic religious rights in order to marry, he either cared little at the start or has deliberately put it out of mind to avoid rankling. Sometimes the religious views of both parties to such marriages are so superficial that there is no issue. Occasionally a devout person of one faith will manage quite well with an indifferent one of the other. There is no exact rule.

VI

Yet none of these conditions changes the fact that those who surrender their rights and duties place themselves in a false position. It is customary for Protestants to console each other when such situations occur with observations that any religion is better than none, that Catholics are often much better than their church, and so on. I have offered such consolations myself. But no Catholic mother would so justify the case if her children signed a like contract in favor of Protestantism.

It is scarcely fair to leave the struggle to Mr. Blanshard and Protestants United. No slanderous statements are necessary. We can pay high tribute to the sincerity of devout Catholics, drink from the stream of piety which flows through the Catholic Church, insist on fair play for its adherents, uphold its stand on some moral questions and, so far as it will allow us, work together to make the voice of Christendom heard in the world.

Protestant parents, even church leaders, dislike discussing this subject from fear of hurting their children's marriages. We want family unity and will pay almost any price for it. I hesitated long before writing this article. Yet no Catholic would have qualms. Catholics are fortified by an infallible church, as I am not. Yet my conviction may be as strong. They tell us that only in matters of faith and dogma does the church interfere in daily life. This may be faith and dogma to them but it is my family solidarity to me.

The Catholic Church dramatizes the cross. We, too, carry a cross. But we do not dramatize it. Establishing the concept of freedom of worship has in the past and will, in the future, mean a cross. These Catholic marriage laws, which impinge upon the very bulwarks of Protestantism—the Protestant family—should be taken as warnings. More earnest teaching and a firmer stand can stop these inroads.

If we fail to transmit this concept of freedom the idea will die from the earth, to return only when reborn in minds of men valorous enough to pay for it with blood and tears. A "Question Box" put out by the Paulist Fathers contains a statement regarding the Reformation which we could well paraphrase and apply to Protestantism today. I quote: "A faithful, devout body of Christians in the first three centuries died gladly for the faith; the worldly, avaricious and immoral Christians of the sixteenth century easily lost the faith they had ceased to practice."

Only a reconsecration of Protestants to the cause for which the Reformers died can keep that statement from being true of us.

BOOKS

Church and State

CHURCH AND STATE IN THE UNITED STATES. *By Anson Phelps Stokes. 3 volumes. Harper, $25.00.*

NOT ALL Americans have yet learned, and few Europeans even suspect, that the unique relationship of friendly detachment between church and state in the United States is anything more than an American idiosyncrasy, or that, on the contrary, this situation is of high importance not only for America but for the rest of the world, for the cause of human liberty, and for the health and welfare of the world-wide church. The theme of Dr. Stokes' impressive opus is the origin, the legal establishment and the actual working of this principle of separation. After recovering from the initial shock of confronting his three massive volumes, the reflective reader will realize that the work is not larger than its theme. Yet the author does not pursue all of its ramifications. For example, he does not set the separation principle in the wider framework of Christian history so as to show why a characteristic that was universal in the church of the first three centuries was such a novelty when it was reintroduced in the 18th century. Nor does he consider whether the free-church system could or should be, or what might happen if it were, practiced in other countries, or whether it has any relation to the general problems of religious liberty and Christian unity. For his purposes, these are doubtless justifiable limitations.

At the outset, I must express admiration for the author's courage in undertaking a project of such majestic proportions, the fortitude with which he has pursued it, and the scholarly method and judicious temper with which he has carried it through. The theme bristles with controversial points. No one could write a book about it that would not displease some group either by what it included or by what it omitted or by the author's interpretation of some of the data. On the first two scores the author has taken the safest, as well as the fairest, course by including practically everything and omitting little that is relevant to the subject. On the last, he must take his chances as to what the critics, Protestant and Catholic, will say about his interpretations. Both kinds should be at least partially disarmed by his manifest desire to be scrupulously fair. But he does not shrink from the responsibility of declaring his position in regard to both historical events and current issues.

The simplest way to describe the contents of the work is to quote in full the words of its rather extensive subtitle:

> **A historical survey, source book and interpretation of documents and events showing the growth of religious freedom under the mutually friendly constitutional separation of church and state, and the resulting influence of religion in all major phases of national development; also a study of the status of churches, including synagogues and other religious groups, under federal and state constitutions, statutes and judicial decisions; authoritative opinion on matters at issue by courts, church bodies, statesmen, religious leaders, and publicists; and a discussion of contemporary problems of adjustment.**

Dr. Stokes' magnificent work more than fulfills the broad promises of its titlepage. Without apology he accepts separation of church and state—which high Roman Catholic prelates and books published under their imprimatur have lately been calling a "mere shibboleth"—as an indispensable and permanent characteristic of the American system. He calls it "mutually friendly constitutional separation." But separation is not mutual isolation. Only the very thoughtless can suppose that to speak of "relations" of church and state under a regime of constitutional separation is to define a category that has no contents. Since state and church exist within the same social order, both affecting it and being affected by it, they must necessarily affect each other in many ways. And so they do. The scope of such a study must therefore be broad and its materials varied.

The scope includes a consideration of the development of church-state relations in America up to the acceptance of the principle of separation; the constitutional expression of that principle; the questions and controversies that have arisen out of its application, or out of attempts to evade its application, or sometimes out of actual failures to apply it; the ways in which separation from the state has affected the status and functioning of the churches; and the ways in which, under these conditions, the churches have affected the life of the nation and the actions of the state. Every one of these topics opens up into a broad vista of particulars, all of which are of either historical or contemporary importance.

Perhaps the outstanding and most indisputable merit of the work is its presentation of an enormous mass of documentary source materials bearing on all phases of the theme. Many of these documents and the incidents to which they are related are unfamiliar, even to most students of history, and it would be a rare research scholar who could claim that he was familiar with all of them. Yet none is trivial or unrelated to the main topic. To these primary documents, the author adds his own thoroughly annotated survey of the course of the history, both secular and religious, which furnishes the context for the documents and for the specific episodes and issues to which they relate. All this is as perfectly objective and unbiased as any collection of documents and any narrative of historical events can be.

But the author does not evade the duty of interpreting, as well as recording, the documents and the facts. He does this without dogmatism, but also without hedging. Not every reader will agree with all his opinions and evaluations. I find myself in disagreement with several of them. Most of these have to do with what may briefly, though not altogether accurately, be called the "Catholic question," which furnishes most of the hot spots in the study. On contemporary issues, Dr. Stokes seems to me to be about right. He is right about the Vatican embassy and the reasons for abolishing it. He is right in arguing that public money should not be used for the support of the schools of any church. He clearly sees the distinction between furnishing welfare services for children, whatever schools they may be in, and subsidizing sectarian schools. He discusses, perhaps at greater length than the incident is worth, the interchanges between Mrs. Roosevelt and Cardinal Spellman, and his sympathies are where they should be.

But he is wide of the mark in hailing the cardinal's final statement—that "we are not asking for general support of religious schools" but only for "auxiliary services" for the children—as "of epoch-making importance" in clearing up a difficut point in church-state relations. The cardinal's statement would be important if true. But it is not true, and it means nothing except that the cardinal was squirming to get out of a trap which he had laid and then sprung on himself. The Roman Catholic Church began demanding public money for its schools nearly a hundred years before "auxiliary services for children" were ever thought of, and the campaign goes steadily on. A few weeks after Dr. Stokes' chapter went to the printer, the federal aid bill for public schools (not for auxiliary services) was killed in Congress by Catholic influence because it did not include Catholic schools. The Spellman-Roosevelt affair, says Stokes, evoked "extreme comments on both sides—one by a well known Methodist bishop." That obviously means Oxnam. But what was there so extreme about what he said? It was deadly accurate. Spellman had grossly misrepresented Mrs. Roosevelt, as Stokes shows. Is it odiously "extreme" to say about a cardinal what one would naturally say about anyone else? Dr. Stokes' desire to sooth Catholic sensibilities misled him. It does so in many other places.

In general, I would say that Dr. Stokes leans over backward in his desire to stand straight in being "fair" to the Roman Catholic case in America history. He gives Calvert high credit as one of the great protagonists of religious liberty in America, because his Maryland colony tolerated all "trinitarian Christians"—that being the smallest circle that could possibly be drawn to include Catholics in a colony under a Protestant king, who certainly would not permit an exclusively Catholic regime. The section on "anti-Catholic" movements, 1830-50, is good in its recital of the lamentable facts, especially where "Protestants" were the ag-

gressors (the Kensington massacre in Philadelphia, where the roles were reversed, seems strangely omitted), but weak in its analysis of the reasons for all the excitement. He lays it all to "inherited hatred" toward Catholics, taking no account of the blasts which the popes of the period were emitting against democracy and religious liberty and the fact that intolerance was being both preached and practiced in every Catholic country in the world. Nor is it good history to fail to note that (not forgetting Lyman Beecher's animus) organized "anti-Catholicism," from the American Republican Party to the A.P.A. and the Ku Klux Klan, has never been promoted or directed by responsible Protestant leaders.

A section headed "Father Hecker and Orestes Brownson" gives to the liberal Hecker, founder of the Paulists, the praise he well deserves; but, except in the title, does not even mention Brownson, the man who wrote: "Democracy is a mischievous dream wherever the Catholic Church does not predominate to inspire the people with reverence and to teach and accustom them to obedience to authority." Shortly after publishing this in his quarterly, Brownson received from 25 bishops a signed endorsement which he carried for years on the cover of his magazine. This was in 1845. But if it is worth while (and it is) to tell the story of "Protestant intolerance" 100 years ago, it is also worth while to tell both sides of that story. Dr. Stokes has a whole chapter headed "Anti-Roman Catholicism," but none on "Anti-Protestantism," though the materials would not be hard to find. There is, in fact, a pretty good supply scattered through these volumes.

Discussing Gov. Smith's 1928 presidential campaign, the author seems to think that Senator Robinson gave the final answer when he said that to deny a Catholic's "right to apply for the favor of his party associates" would be "to deny a fundamental principle of this government." Of course it would. However, the issue was never as to Gov. Smith's right to "apply," but as to the right of citizens at the polls to reject his application without being damned as "bigots." Smith was not disqualified; he was defeated.

But I would be distressed if these criticisms should divert attention from the main thing that should be said about this work—that it is a stupendous achievement. Its publication date is today, May 10. Synchronizing the review with the release of the book was possible only because I have had a set of the galley proofs for the past two months; and it was done because the work is of outstanding importance and urgency. To my mind, it gives the right answers to the important current questions about church and state. But even those who think the answers are wrong must recognize that Dr. Stokes has performed an invaluable service in his clear statement of the questions and in his compilation of an incomparable body of historical and factual data bearing upon them. The whole is a magnificent monument of scholarship and industry and for years to come will be found indispensable to all serious students of the subject.

W. E. Garrison.

CORRESPONDENCE

China and Chiang

SIR: I am writing a special word of appreciation to you and to our friend Sherwood Eddy, for his outstanding article on "What About Formosa?" (March 15). His range of information, first-hand knowledge of the situation, and his courageous evaluation of what is happening in this Chinese revolution is very much needed by the churches.

The article will stimulate thinking and may draw some attack, but in the light of Chinese history, particularly of the last hundred years, and of what has happened under the nationalist regime in recent years, Dr. Eddy's evaluation of the situation is crystal clear, and I feel very much indebted to The Christian Century for publishing his views, with which I agree.

Charles F. Boss, Jr.,
Executive Secretary.
Commission on World Peace,
Methodist Church,
Chicago.

SIR: In the first paragraph of his article "What About Formosa?" Sherwood Eddy states: "Chiang Kai-shek will go down as one of the great names in China's history. . . . He has been, in my judgment, a stronger man than the dreamer and idealist Sun Yat-sen. He is a far stonger man than the little emperor of Japan." How does he reconcile this lofty estimate of Chiang with the following statements in subsequent paragraphs?

"At the critical moment he always compromised."

"He cast in his lot with the rich landlords and the generals."

"In spite of all the robbery and mass murder, Chiang whitewashed the rule of Chen Yi as one of true democracy."

"He chose to save his face—and he lost China."

"Chiang's stubbornness and duplicity were too much for General Marshall."

"But for myself, I would make no alliance with Chiang, nor would I seek to defend his morally corrupt regime."

"He has been weighed in the balances and found wanting. He is finished."

If all this is true, how can his name go down in history as one of China's great?

Henry W. Limper.

Scituate, Mass.

Social Conscience

SIR: One does not doubt the sincerity of Kermit Eby in his article "Man Is Responsible" (March 15), but it is apparent that Mr. Eby does not understand that the morality of groups does not always match the morality of individuals, as Reinhold Niebuhr has pointed out for us so often.

This is not to say that we defend the action of those groups with which Mr. Eby felt he must sever relations. Yet what purpose did he serve by withdrawing? He satisfied himself, but what of his responsibility to the groups he left? Mr. Eby should still be in the C.I.O. protesting, if nothing else.

Suppose all ethically sensitive men should withdraw (to the safety of academic halls) from all governments, groups and organizations because said social units did not meet the standards of ethical perfectionism. Carried to its logical conclusion, none could or would act.

You can make peace with yourself by withdrawing (one wonders for how long), but if we all withdraw what happens to the social conscience?

Ernest F. Nolte.

St. Thomas E. & R. Church,
Chesterfield, Mo.

Waste Space?

SIR: As usual, you are hot under the collar about an issue of little or no consequence. It is a shame to waste a page and a half on such an article as "Vocations Without God" (April 19). Instead of training Christian ministers to do the work of the vocational counselors, why not train the vocational counselor in the essentials of Christianity and let him do his own job of spreading our faith?

Ottawa University, Joyce Brown.
Ottawa, Kan.

An Indignant Methodist

SIR: Concerning your editorial, "Are Protestants Responsible?" (March 29), I for one, have been simmering ever since the Sunday following our offering given at the "One Great Hour" service.

It was bad enough last year when I, as superintendent of the children's division, had built up an enthusiastic response to the One Great Hour program by the children. And then the O.G.H. program was not even mentioned in our local church! I salved my feelings by deciding that the cooperative idea had not been launched in time.

So this year, when publicity was given ahead of time, all of our efforts were put

forth to make it meaningful. Letters from Holland, Finland, France and Poland were brought and read. A French underground worker spoke to the children; a member of our church who had spent last summer on a work project in Germany brought films and also spoke to the children. (We sent boxes of warm clothing to France and Germany in the winter.) Our juniors and parents were shown the film, "Answer for Anne," dealing with the D.P. problem. And when the special radio broadcasts were given that last week, we listened and were moved.

So the children brought their offering, and the teachers increased theirs, for Church World Service in Europe and Asia, where we felt the need is greatest just now. And then the next Sunday our pastor told me that our fine offering went to a mission school in South America! Undoubtedly a worthy cause, but I didn't go without a spring hat for that.

It burns me up. From now on I'll send my money myself where I want it to go. But what do I tell the children—that we've been had?

Wharton, Tex. MRS. RALPH BARTON.

Did They Have H-Bombs?

SIR: You tell me that scientists have stated that the "sun and stars glow because in them hydrogen is endlessly transmuted into helium." Now, if the H-bomb can make a star of this earth, can we not think that other stars are also the climactic fruits of suicide-sin, the same as ours would be?

Atkinson, N.H. C. JULIAN TUTHILL.

Impartial Investigation Impossible

SIR: Your editorial, "Let Congress Probe—But Honestly!" (April 12), shows that you are perturbed by the methods used by Congress in its investigations. Unfortunately, you overlook the key to the problem. It is the subject matter that is being probed which makes an impartial investigation impossible.

There has never been in the past, nor is there now, an impartial method of "thought control" investigation. Neither the chief justice of the Supreme Court nor any head of a religious organization could possibly find a person who can impartially investigate the thinking of a fellow human being. Recently, in the case of *Dennis vs. U. S.*, involving the Communist leader who was charged with contempt of Congress for refusing to testify, Justice Black, in a strong dissenting opinion, quoted the following:

"The difficulty of obtaining an impartial jury in cases where popular indignation is aroused became manifest during World War I. Judge Amidon, a veteran trier of Espionage Act cases, described his experiences as follows: 'For the first six months after June 15, 1917, I tried war cases before jurymen who were candid, sober, intelligent business men, whom I had known for thirty years, and who under ordinary circumstances would have had the highest respect for my declarations of law. But during that period they looked back into my eyes with the savagery of wild animals, saying by their manner, "Away with this twiddling; let us get at him." Men believed during that period that the only verdict in a war case, which could show loyalty, was a verdict of guilty.' Quoted in Chafee, *Free Speech in the United States*, 70 (1941 Ed.)."

Assuming the impracticality of "thought control" investigations, where are you suggesting we find the type of commission that will be impartial and remain impartial? CHARLES R. GARRY.

San Francisco, Calif.

Yogi and Commissar

SIR: The question is how to get the yogi and the commissar to take the spring tonic Robert G. Middleton has prescribed for failure of nerve and fractional thinking (March 29). The commissar has full faith in his revolution and plenty of nerve, but he is blind to the fact that his repudiation of his responsibility to God, his disbelief in a future life and his habit of justifying the means by the end are giving the lie to his pretensions to economic justice, racial brotherhood and world peace.

The yogi Christian confesses his sins, throws himself upon God's mercy and looks forward to life in heaven, above and beyond history. But he allows his dismay at past failures and at looming tribulations to black out the faith that the Kingdom of God can be realized within history. His fear of fresh disillusionment fifty years from now foredooms every proposal of the Kingdom-builders. He lives by an inverted faith in failure—as if Jesus had said, "Have faith as a grain of mustard seed, but do not expect to remove mountains."

Surely the remedy for the naive optimism of 1900 is not to be sought in the equally extravagant pessimism of 1950. Jesus does tell us to count the cost of bearing the cross, but this does not require us to concede to the yogi that "Christian faith makes no promise that our efforts will be crowned with success," nor to resign ourselves fatalistically to evils that can be prevented by accepting "our share of concern for the common life of man."

The yogi cuts the nerve of that acceptance when he insists that there will be no redemption "within human history," but only in the *Eschaton*. If our social struggle had no necessary relation to the establishment of God's Kingdom on earth, there would be little incentive to wage it. Those who tell us that we ought to do so simply "because it is God's will," regardless of ultimate success or failure, are really reducing our task to an arbitrary assignment of made work, like leaf-raking for the unemployed, to keep us busy while waiting for God to break in and put an end to history. We need the joy of knowing that God's Kingdom is not only his grace-gift to us, but his gift in the form of a task to share with him in his work of creation.

All too easily faith slips out from under its present task in history, where it is challenged to verify itself in experience, and takes refuge in a Kingdom above and beyond history where its role is reduced to that of a passive spectator of the eschatological drama. The Christian needs to resist the temptation to follow the yogi, who goes limping along the line of least resistance on his half-faith. Otherwise we cannot expect to prevail over the commissar, who has no doubt whatever that his revolution is destined to inherit the earth.

Gettysburg, Pa. RAYMOND T. STAMM.

Missionaries in the Near East

SIR: I have read Mr. Hunter's letter in your April 19 issue in which he comments on your editorial, "What Price a Free Ride?" (April 5). Having lived most of my life in Palestine, I feel that I know as much about it and about American missionaries there as Mr. Hunter does. If not more. So I would like to make a few comments.

Mr. Hunter may have made an earnest effort to acquaint himself with the views of Arabs on the Palestine question, and I am sure that others who have been taken there by the American Christian Palestine Commission have done the same. However, the fact remains that by and large observers for the A.C.P.C. do not have the desire, nor do they make the effort, to investigate the situation objectively. It is hard to believe that the A.C.P.C. is nonpartisan when its directing head, Dr. Carl Herman Voss, can say that the "Arabs are savages." I heard him make this statement among many others of the same nature in a speech he gave last year at Greensboro, N.C.

It is ironical that Mr. Hunter should accuse American missionaries of being prejudiced and claim that "they never had an interview with a Jewish leader or visited a Jewish settlement." Anyone who has spent more than six weeks in the Middle East knows that this is not true. I do not know whether all American missionaries are pro-Arab, but I do know that most of them visit Jewish settlements, have interviews with Jewish leaders and have many Jewish friends. I personally have met Jews at the homes of these American missionaries, and some of these Jews have become my good friends.

Mr. Hunter overlooks the reports of representatives of the state department in the Middle East which are diametrically different from those of the A.C.P.C. tourists. Certainly these officials are not under pressure from the Arabs, neither are they in constant fear of being expelled. Or are they?

FAHIM QUBAIN.

Guilford College, N. C.

NEWS of the CHRISTIAN WORLD

Dutch Reformed For Separation

Dominant South African Church Issues First Official Statement of Its Racial Policies

STRAND, C. P., SOUTH AFRICA, April 8.—News from the important congress on native affairs held by the Dutch Reformed churches of South Africa at Bloemfontein early this month is that a motion was adopted accepting the racial policy of separate development as a sound basis on which European and Bantu may live together without their interests clashing. "In his own area the Bantu should be guided . . . to develop naturally to full nationhood," the motion asserted. "The Bantu will be taught that he will never be able to claim direct constitutional rights in European areas, and Europeans, in the same way, will not be entitled to political rights in Bantu areas." Heretofore, exchange of information between the Dutch Reformed churches and other communions in South Africa has brought forth the statement that the Dutch Reformed Church has not committed itself to any specific racial policy and should not therefore be regarded as endorsing the official policy of *apartheid* (segregation). Now it has spoken. The decisions of the Bloemfontein congress probably will be definitive of Dutch Reformed racial policy for some time to come.

Sees 'Apartheid' as Only Check on Communism

A paper submitted to the congress by the Dutch Reformed Church's action committee contended that the implementation of *apartheid* is the sole guarantee against the establishment of communism in South Africa. It held that there can be no question of parallel development, since this would lead to ultimate assimilation—a result "inevitable if European and non-European were under the same government, mixed in the same industrial sphere, had the same education and were under the same cultural influences." Communists are well acquainted with these circumstances, the paper maintained; they encourage the Africans to make stronger demands and are preparing for a possible clash. "Equality as conceived by the communists and talked about by the neo-liberals is out of the question," the paper stated. It declared that there is only one way out of the dilemma—separate territories for whites and non-whites.

Johannesburg Riots Lead to Plea for Wise Counsel

The plea which came out of the congress that the native question be kept out of politics had a precursor in a suggestion made recently by the *South African Weekly* after Africans had rioted in Johannesburg's native locations and whites living nearby had exhibited a tendency to take the law into their own hands. This interdenominational weekly pleaded that the government give its immediate attention to the situation, not only by suppressing lawlessness but by dealing with the root causes. The problem, it said, "demands the application of the best minds the country possesses for its final and satisfactory solution." It suggested that Prime Minister Malan would give greater weight to his plea that Europeans "stand together" if he were to convene a national conference at which representatives of the different sections of the population, the churches, the state departments and the other bodies concerned could work toward solutions "which so far have eluded all merely sectional efforts to provide the answers." The weekly recognizes that the problem is difficult and complex.

South Africans Divided on Seretse Khama Issue

The Seretse Khama issue in Bechuanaland is of peculiar concern to South Africans. Marked differences of attitude on the deprivation of the Bamangwato chief's rights after he married a white woman, and on the British government's handling of the affair, are revealed in letters to leading newspapers. With the increasing wave of nationalism sweeping the African territories, there is an understandable impatience with decisions that appear to have been made at some place remote from the scene of operations and with no apparent regard to local feelings in the matter.

Bibles in the Vernacular In Short Supply

The shortage of Bibles in the vernacular continues to act as a grave handicap to missionary activity in South Africa. The Christian Council makes constant representations in the matter, but the Bible society replies that it is doing all it can. The Dutch Reformed Church has set up the most modern press of its type in southern Africa for the printing of Bibles, and only awaits the necessary supplies of suitable paper before going into production. One commentator points out that the Xhosa people of the Cape are particularly hit. "We would express the strong hope that ways and means may speedily be found to satisfy this hunger, particularly in view of the ferment of ideas and doctrines which these days is disturbing the native peoples of this land no less than the European inhabitants," he writes.

And So Forth

J. C. Hoekendijk, secretary for evangelism on the World Council of Churches staff, is on a month's visit to South Africa. He was guest of honor at the Dutch Reformed congress on native affairs.

Fr. Gill, a Roman Catholic priest of Cape Town, has been found guilty by a magistrate of conducting a mixed marriage service in violation of the Prohibition of Mixed Marriages act passed last year. An appeal has been lodged. This first case of its kind in respect to an act to which the churches objected will prove an interesting test of its operation.

Muriel Lester of the International Fellowship of Reconciliation has been addressing large meetings in the centers of South Africa. Heretofore the F. O. R. was hardly known in the union.

STANLEY G. PITTS.

Quaker Branches Propose Reunion

Philadelphia Yearly Meetings Take Steps to Heal Schism of 1827—Council of Churches Evokes New Interest

PHILADELPHIA, April 24.—At their yearly meetings here recently, the Arch street (orthodox) and Race street (Hicksite) branches of Friends turned toward organic union. Sparked by Thomas A. Foulke of Ambler, just returned from a year of Quaker services in Japan, the Race street meeting called for healing of the schism of 1827 and an organic union with the Arch street meeting. Both groups will appoint members to a joint committee which will confer and report to next spring's yearly meetings. The two branches have for some time been meeting in the fall as the Philadelphia meeting, and the action taken this spring constitutes a "next step." In 1775 there were around 30,000 Quakers in the Philadelphia area; now there are 16,500, of whom 11,750 are members of the Race street branch or "united." At its meeting this year, the Race street group had on display 16 of the original Old Testament paintings reproduced by Guy Rowe in his new book, *In Our Image*. Amiya Chakravarty, visiting professor at Howard University, gave the 1950 William Penn lectures on Gandhi.

Interest in Council of Churches Increases

Increased interest in the program of the Philadelphia council of churches marked the recent annual dinner meeting of the organization. The council's $7,000 indebtedness has been reduced to $1,300, the annual budget increased to $50,000. At the meeting, a special panel headed by Walter J. Leppert recommended expansion of referral services, holding of a Christian teaching mission and establishment of a permanent research department and of a publicity bureau for local churches. Rex S. Clements, president of the council, presented to Arthur J. Nesbitt, chairman of the metropolitan Y.M.C.A., a citation for "outstanding Christian service outside the church." Chief speaker was Pres. Joseph R. Sizoo of New Brunswick Seminary.

Council Sponsors Film, Television Services

The Philadelphia council of churches sponsors a service which reviews motion pictures available for churches. Its Christian education department is cooperating with the state council of Christian education in a statewide midcentury religious census. The council sponsored the televising of a Good Friday service from Tabernacle Lutheran Church. Pres. Raymon Kistler of Beaver College and eight girl students participate in the Christian college Sunday telecast over station WCAU-TV.

Plan Protestant Center For City's Chinese

Headquarters for the $150,000 building fund campaign for the new Protestant Chi-

nese church and center, to be built at 10th and Spring sts., has been set up in the Wesley building. The headquarters office is under the direction of Kenneth Moore, and J. C. McCracken of the University of Pennsylvania-in-China is campaign chairman. After 55 years of use, the present Protestant edifice in Chinatown is completely outmoded, and adequate quarters for effective worship and religious education programs are imperative. The recently erected Roman Catholic church and center in the area have proved very attractive to residents. Joining with the Chinese in this strategic interdenominational Protestant project are Baptist, Methodist, Episcopalian, Presbyterian and Evangelical and Reformed churchmen from Bucks, Chester, Delaware, Montgomery and Philadelphia counties.

F.O.R. Sponsors 'Vigil For Peace'

More than 200 persons attended the 36-hour "vigil for peace" sponsored recently at the 12th Street meetinghouse by the Philadelphia fellowship of reconciliation. The service was opened by Douglas V. Steere of Haverford College, Charles Rockel, local F.O.R. president, and Charles Walker, executive secretary. It was concluded by Herbert Haslam of Fellowship House. Purpose of the vigil was two-fold: self-education and renewed dedication to the cause of peace, and prayer for a more constructive approach by our nation than resort to the hydrogen bomb. One person saw the poster outside the meetinghouse, came in and stayed five hours. The executive committee of the fellowship is sponsoring a peace caravan, beginning June 19.

And So Forth

Those attending Eastern Baptist Seminary's 25th anniversary banquet were thrilled by the announcement by Gilbert L. Guffin, newly inaugurated president, that Mrs. George W. Doane of South Orange, N. J., has given $325,000 for a memorial chapel and music hall. The news was carried by a national radio hook-up to eight simultaneous Eastern alumni banquets across the country.

Ten Japanese women, among them a lawyer, a legislator, a broadcaster, a union leader, an editor and representatives of community and consumer groups, recently spent 10 days at Pendle Hill, Quaker center at near-by Wallingford.

A twice-wounded airforce veteran, Donald A. Reihmer, and his wife, members of the Beverly Hills United Presbyterian Church at Upper Darby, have sailed for Addis Ababa, where he will direct a church and a school for girls under the U.P. missions board and do evangelistic work among pagan tribes in two new areas of western Ethiopia. Their pastor, Roy E. Grace, visited Emperor Haile Selassie and obtained permission for the work to be undertaken.

Armand C. Stalnaker of Ohio State University has been named personnel director of the American Friends Service Committee. He succeeds Lewis Hopkins, now executive secretary of the committee.

On May 1 the American Friends Service Committee will formally close the program which it began in Finland in 1945. Visitations, however, will be continued.

Each article in the April issue of *Social Progress*, monthly published by the Presbyterian, U.S.A., Board of Christian Education's department of social education and action, was written by a young member of the church.

For several years the Unitarian Church of Germantown has carried out a unique Sunday morning schedule of sermons by eminent visiting preachers. After the late Ernest F. Tittle preached there he de-

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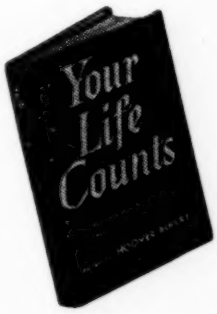

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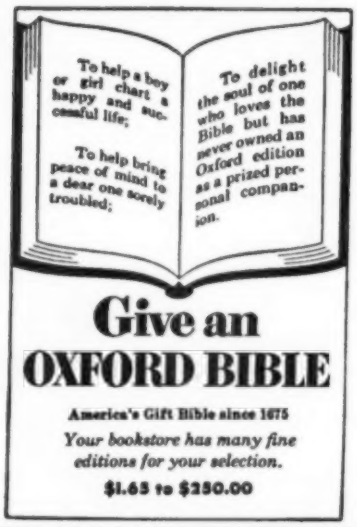
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scribed the church as having "an ecumenical pulpit." Max F. Daskam is pastor.

CHARLES DANIEL BRODHEAD.

Editor Returns To Pastorate

James D. Smart, editor in chief for the Board of Christian Education of the Presbyterian Church, U. S. A., has resigned to accept a call to become pastor of the Rosedale Presbyterian Church, Toronto, Canada. His resignation will become effective on Aug. 31. Dr. Smart has been charged with leadership in constructing a completely new curriculum for the Presbyterians. Now that the curriculum is thoroughly launched and established in the church, he feels that the time has come when he should return to the pastorate. The board will retain his services as a special consultant. A graduate of Knox College and the University of Toronto, Dr. Smart is the author of several volumes in the field of biblical understanding.

Bishop Gilbert to N.Y. Council

Episcopal Leader Will Become President on Retirement—Report Growth in Cooperative Endeavors

NEW YORK, April 26.—At the annual meeting of the Protestant council of New York last Thursday, Bishop Charles K. Gilbert, who will retire next fall as head of the New York diocese of the Protestant Episcopal Church, accepted the presidency of the organization. "For years I have desired to give more direct service to cooperating Protestantism in the city," he said. "I am most grateful for the opportunity to become president of this very important citywide church organization." Bishop Gilbert succeeds Cleveland E. Dodge, who was elected president of the executive committee. At Thursday's meeting, the council adopted a new set of by-laws which roots the organization in the churches, denominations and other Protestant agencies and in the borough divisions. When all appointments are completed, the council membership will consist of around 200 elected members. It will meet several times annually as a policy forming, coordinating body. The executive committee will serve as the interim body. Budget for the year is $376,704. The council accepted the resignation of Robert M. Searle, who is to become editor of the new weekly, the *Protestant World*. He has served it and the Greater New York federation of churches for 16 years.

Report Cooperative Christianity Spreading in Cities

At the semiannual meeting here Tuesday of the Intercouncil Field Department, it was reported that there are now in the U.S. 173 councils and associations of churches with paid leadership and that the new directory of cooperative endeavon with voluntary leadership will include 160 councils not previously listed. Statistics are as yet incomplete, but it is estimated that the number of new councils is about double the number of those discontinued. The southeastern office at Atlanta reported seven state councils formed in the south and three in the process of formation. In March a southwestern office was opened to cover Texas, Oklahoma, New Mexico, Arkansas and Louisiana. At the meeting a set of by-laws was adopted anticipating creation of the department of field administration in the National Council of Churches.

Award N.C. of C. Membership Certificates

At a meeting here this week certificates of official membership in the proposed new National Council of Churches of Christ in America were given to representatives of 21 Protestant and 4 Eastern Orthodox bodies which have voted to merge their 7 interdenominational service agencies into one instrument of cooperative effort. Luther A. Weigle, dean emeritus of Yale Divinity School, declared that the constituting convention for the new council, to be held in Cleveland in December, "will be one of the greatest milestones in Chris-

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tian cooperation in America." Samuel McCrea Cavert, general secretary of the Federal Council, pointed out that the step does not mean a union of the churches, but cooperation as a definite policy in such areas of Christian service as social welfare, evangelism, religious education, friendship among races and peoples and missionary responsibility at home and abroad.

Protestant Council Confers On Urban Church

Problems of the urban church and the future of Protestantism were discussed Tuesday at a conference of denominational executives and representatives of church cooperation and comity committees in the Protestant council's borough divisions. The conference heard background reports on the churches of New York city, presentation of specific problems facing urban churches in regard to new housing developments, increases in foreign populations and movements of racial groups, and suggestions for strategy in the next decade. Kenneth D. Miller of the New York city mission society insisted that the No. 1 problem is not so much the location of new churches as relocation and adaptation of churches to the community environment. "The primary function of a local church is to serve the community in which it finds itself and to Christianize the people around it," he said. The conference was told of the Latvian and Esthonian services two Lutheran parishes are providing for displaced persons in the city. A motion was adopted urging the Protestant council to set up immediately a new department on church and community and calling for institution of an adequate Protestant policy on new public and private housing, changing populations and newcomers to the city.

Lutherans Sell China Mission Plane

The National Lutheran Council has ended its pioneering venture in missionary aviation in China by selling its C-47 transport plane, the St. Paul. This brings to a close an outstanding achievement covering nearly four years up to February of this year, when, with the China mainland in the hands of Communists, the plane was forced to cease operations. During its period of activity the St. Paul flew more than 500,000 miles in China, carried 13,000 passengers and transported hundreds of tons of supplies and equipment. It carried representatives of practically every Protestant denomination active in the Far East, as well as Roman Catholics. As the Communists occupied more and more of China, the St. Paul flew on a round-the-clock schedule to evacuate missionaries from danger spots. Often it was the last plane to leave a city before the Communists took over.

And So Forth

A certificate of appreciation on behalf of the churches and synagogues of the nation associated with the United Church Canvass was presented on Thursday to the Advertising Council of America for the part it played last year in emphasizing the importance of religion and religious institutions to the American way of life.

The Methodist Board of Missions and Church Extension has elected Emma Bur-

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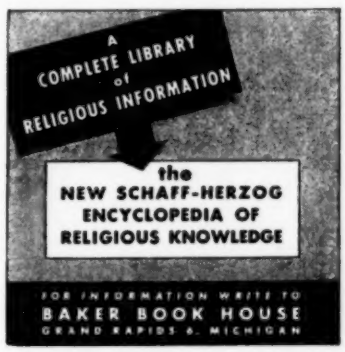
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ris, director of Marcy Center, Chicago, to succeed Miriam V. Ristine as executive secretary of its department of social welfare.

Everett R. Clinchy, president of the National Conference of Christians and Jews, heads a team of 10 Americans and Canadians which will visit 16 European countries laying the groundwork for a meeting in Paris in June at which a world organization for brotherhood will be formed.

Mr. and Mrs. David A. Bergmark, who have been on the staff of Plymouth Church of the Pilgrims, Brooklyn, for the past four years, have been assigned by the American Board of Foreign Missions of the Congregational Christian Churches to go to Instanbul, Turkey, as its business agents.

Operating on a budget of $288,918, the New York Protestant Episcopal city mission society last year served 38,726 persons, according to its annual report made this week. During the year it dedicated its new St. Barnabas House, a shelter for women and children. Its chaplains served Protestants in 40 hospitals and corrective institutions.

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Searle Will Edit New Newspaper

New York Church Council Executive Will Head Staff of Protestant Weekly To Be Launched in Fall

Chicago, April 25.—Plans for launching publication next fall of the *Protestant World*, a weekly newspaper, were announced following a meeting here last week of the board of managers for the new venture. Robert W. Searle, executive secretary of the Greater New York council of churches, will begin his duties immediately as executive secretary of the new organization and will become editor when publication begins. James E. Craig, formerly chief editorial writer for the New York *Sun*, will be managing editor. Pres. Clarence Stoughton of Wittenberg College, Springfield, Ohio, is chairman of the board of managers. The weekly will have separate editions in the larger cities, thus being able to carry local as well as national and international church news. It will be in tabloid form, with about one-fifth of its space given to pictures.

Suit Tests Tax on Ministers' Rental Allowances

A suit entered in U.S. district court here will test whether ministers whose churches do not provide them with parsonages must pay income tax on the money allowed them for renting homes. James R. MacColl III, formerly assistant rector of Christ Episcopal Church, Winnetka, now rector of Trinity Church, Newport, R. I., instituted the suit to recover $234.87 income tax, plus interest, which he paid for 1947 on the $1,200 rental allowance he received from Christ Church, which provides a parsonage for its rector but none for the assistant. The office of the collector of internal revenue has ruled that rental allowances should be taxed on the ground that the minister controls the allowance and can use it for any purpose he chooses. John Looby, assistant U.S. attorney, states that if MacColl wins his suit all rental allowances to ministers would be tax exempt. The rector's attorney is Ellis Ames Ballard II, son of the senior warden of Christ Church.

Call for More Attention to Religion in Colleges

The committee on religion in higher education of the National Conference on Higher Education at a meeting here recently charged that the colleges of the country are largely ignoring religion. The conference is sponsored by the National Education Association. The committee report declared that colleges cannot "honorably ignore" religious instruction. "If this responsibility is ignored, students may become subject to a kind of confused and lopsided thinking which frequently results in their abandonment of religion as a guiding and stabilizing factor in adult life," it said. The committee urged that every institution of higher education institute a coordinator or religion instructor of professional rank and/or a department of religion equal in status to other major departments. It recommended that in-

creased attention be given to the question of religious instruction when the conference meets next year.

To Expand Social Services In Courts

An amendment to strengthen the social services in Chicago's municipal courts passed overwhelmingly in the recent primary election. It had been given strong support by the city's Protestants through the church federation. The amendment legally establishes the psychiatric and social service departments of the courts, and should make possible considerable expansion of these services. Last year the municipal court had an income $300,000 in excess of its costs. For many years the Protestant churches have provided a case work service for delinquent boys in boys court. The church federation hopes to extend this service to other courts and to aid boys and girls showing signs of maladjustment or delinquency who are referred to it by the churches. It also plans to strengthen programs for children and young people in churches located in areas which have a high rate of delinquency. The amendment also made permissive the holding of court sessions at night and on Saturdays, Sundays and holidays. Church leaders were not eager to support the holding of Sunday courts, but they were in favor of some provision that would end the practice whereby persons arrested on week ends have been held as long as three days in police lockups without arraignment. They were assured that one emergency Sunday court would be adequate for the entire city.

Hospital Conducts Clinic For Engaged Couples

Under the leadership of Chaplain Granger Westberg and staff physicians, Augustana Hospital is conducting a clinic on physical and emotional factors in marriage. Sessions are held once a month for couples planning to be married within the coming month or already married. The clinic was set up in response to a request by local ministers that couples with whom they had counseled be given instruction on the physical aspects of marriage by qualified physicians.

And So Forth

For the first time in 20 years, no Easter sunrise service was held this year in Soldier Field. The service planned by an independent committee of Protestants was canceled because of threatening weather. Last year, when an observance was held in a rainstorm, the sponsors found themselves with a large financial deficit to make up. This year's Easter sleet would have blighted the service had it been held.

Norman Makin, Australian ambassador to the U.S. and a Methodist minister, addressed the Chicago Sunday Evening Club April 2.

Frances Shimer Junior College at Mount Carroll, Ill., has been reorganized as a four year coeducational institution. A. J. Brumbaugh, vice-president of the American Council on Education and formerly dean of the college of the University of Chicago, will become president of the college July 1. The curriculum will be modeled after that in effect at the University of Chicago.

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Slot Machine Act Shakes California

Legalization of Gambling Proposed as Means of Supporting Pensions for Aged and Blind

LOS ANGELES, April 24.—That the new slot machine act adopted by the state legislature may shake California is the sober judgment expressed by many leading citizens. The act subjects every law enforcement officer from the attorney general to the policeman on his beat to the severest test. It was made necessary by the place of the slot machine in the vast network of law violation and racketeering. The principal law enforcement agencies asked for this new legislation, which makes the possession of a machine unlawful. Many thousands of slot machines are being operated illegally and no effort has been made to enforce the law. The general public has regarded playing the slot machines as a minor vice, if a vice at all. Will officers and citizens support the law which bans an annual business of $140 million to $210 million?

Initiative Measure on November Ballot

It is known now that the initiative measure proposing the legalization of gambling to support pensions for the aged and blind will be on the November ballot. Many feel this to be a vicious proposal, one which would make much more serious the problem of organized crime in California. The governor's commission on the study of organized crime reports that to license off-track betting would be to give free rein to our most menacing national racket, and would inevitably result in "a tremendous increase in racketeering and organized crime in many forms."

Vatican Embassy Opposed

The Southern California council of churches has adopted a resolution declaring unalterable opposition to the appointment of an ambassador to the Vatican at Rome. The council held that such an ambassadorship is contrary to the principles of the United States and to the unity, well-being and happiness of the nation. It recommended that churches declare themselves to the secretary of state and to members of the Senate.

Student Christian Work Courses Offered

The University of Southern California's school of religion has announced the courses for its six-week summer term, beginning June 26. Lecturers will be members of the regular faculty reinforced by two visiting professors, L. Harold DeWolf of Boston University and Herman N. Beimfohr, Wesley Foundation director for the Los Angeles region. Dr. Beimfohr will offer courses for training specialists in student Christian work.

Non-Communist Oath Denounced

Fifteen scientists denounced last week the order of the board of regents that all University of California employees sign a non-Communist oath by April 30 or be discharged. The scientists, all members of the university faculty, predicted in a joint statement that unless the university rescinds the order it will "incur the scorn of the academic world" and "lose its rank as one of the great universities of the world." The signers of the protest included three Nobel prize winners: William F. Giaque, professor of chemistry; John H. Northrup, professor of bacteriology; and Wendell M. Stanley, professor of biochemistry and director of the virus laboratory.

And So Forth

Merle N. Smith, minister emeritus, and a dozen or more members of First Methodist Church, Pasadena, are on a four-month trip to Egypt, Palestine and southern Europe.

E. C. Farnham, director of the Los Angeles federation of churches, has resigned to become executive secretary of the Northern California council of churches with headquarters in San Francisco.

GEORGE R. GROSS.

S.C.M. Continues Its Identity in China

The Student Christian Movement in China today is an officially recognized student federation under Communist auspices, Bengt Hoffman reports in the Jan.-Feb. issue of the S.C.M. newsletter. It has let it be known that while it sympathizes with some of the goals of the nation's general student federation, it cannot as a movement join that larger body. Leaders of the movement feel that communism has become a challenge with its cry: "You have been talking; we act." They answer by saying: "As individual S.C.M. members, we will act with you wherever a social need can be met. But we shall remain guardians of the sanctity of the person, the individual. Whenever we think the individual person is violated we shall speak." Dwindling attendance at S.C.M. meetings in Communist areas has taught the movement that it is not powerful in worldly terms, and that it must think through the points at which it differs from materialism and clarify to itself its Christian faith.

Protest Mob Action

Quebec Groups Appeal to Government After Mob Wrecks Chapel

MONTREAL, April 26.—The Assembly of Christian Brethren will take no legal action to claim damages for the destruction of chapel furnishings, breaking of windows and demolition of an automobile by a mob at Shawinigan Falls April 12. (See the Christian Century for May 3, page 572.) Paul Boeda, pastor of the small group in that industrial city, has returned to his work after conferring with leaders of the sect. The Montreal auxiliary of the British and Foreign Bible Society has replaced the 25 French Bibles that were torn up and then burned in the street. Other Protestant groups have offered to aid the Brethren by replacing hymnbooks and chapel furnishings.

Denominational committees, ministerial

associations and individuals have voiced public protest against the mob action and particularly the failure of the Shawinigan Falls police force to attempt to restrain the leaders. The local mayor declared that it was evident that the Brethren were linked with Jehovah's Witnesses, who had been distributing provocative pamphlets in the city that week. However, when Mr. Boeda saw the crowd at the midweek meeting and the mob of 500 which later increased to 1,500, he took especial care to state before he began his sermon that his sect has no connection whatever with the Witnesses.

Mrs. Boeda told this correspondent that her husband said nothing that was in any way offensive, and that he has never at any time made a public statement taking issue with Roman Catholics. One priest in Shawinigan Falls urged his people to have no part in demonstrations of this kind. A number of responsible bodies are forwarding to the attorney general appeals for the right of freedom of worship, based on the revised statutes of Quebec.

DeCourcy H. Rayner.

Drive-in Church Counts 8,099 Cars in March

Total number of cars parked for the outdoor worship services which feature the program of Pasadena Community Church, St. Petersburg, Fla., was 8,099 for the month of March. This church, under Methodist auspices, operates a public address system to cover its 14 acres of parking space. On Easter, 2,507 cars were parked there, while attendance was over 8,000. J. Wallace Hamilton is in his 21st year as pastor of the church.

Current Feature Films

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Captain Carey, U.S.A. (Par.) Wanda Hendrix, Alan Ladd, Francis Lederer. *Melodrama.* Former O.S.S. agent returns to scene of wartime action in Italian village to find out who betrayed him and his co-workers to the enemy. Mysterious clues intrigue him just as he is leaving in disillusionment, and he follows them on to violent climax. Interesting and beautiful setting for a routine adventure plot that is often obscure, *never very sprightly.* M,Y

Conspirator (MGM) Elizabeth Taylor, Robert Taylor. *Drama.* American girl on visit to England falls in love with and marries charming Guards officer. Soon she discovers that he is a Soviet agent transmitting vital military information abroad. Her fear and dread mount while he is torn between love for her and loyalty to the party; the latter wins out. Made in England, film is *tautly directed,* rather depressing, only occasionally hysterical. M,Y

Three Came Home (Fox) Claudette Colbert, Florence Desmond, Sessue Hayakawa, Patric Knowles. *Drama* from book of same name in which Agnes Newton Keith, wife of Borneo planter, related experiences of three years in Japanese camp in which she and her four-year-old son were detained with other white women and children. A *moving,* convincingly presented series of dramatic episodes, revealing the terrors and boredom of life in such a camp, the brutalities suffered by the inmates, their weaknesses and shortcomings. It condemns the Japanese, but presents them as *people,* many with redeeming qualities. M,Y

Woman of Distinction (Col.) Edmund Gwenn, Ray Milland, Rosalind Russell. *Comedy.* Dignified dean of women suffers all manner of misadventures when she accidentally gets involved in misunderstandings with visiting professor from England. In the end, she decides she prefers the professor to her dignity, true to Hollywood's thesis that everything connected with educational institutions is comic and stuffy. *Slapstick* of the custard pie variety, in a story so predictable it becomes weary long before the end. M,Y

BEST CURRENT FILMS

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Randolph Crump Miller is Professor of Philosophy of Religion at the Church Divinity School of the Pacific, and Vicar of St. Alban's Church, Albany, California.

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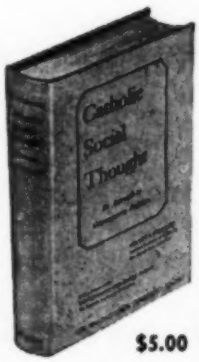

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